

PIONEER

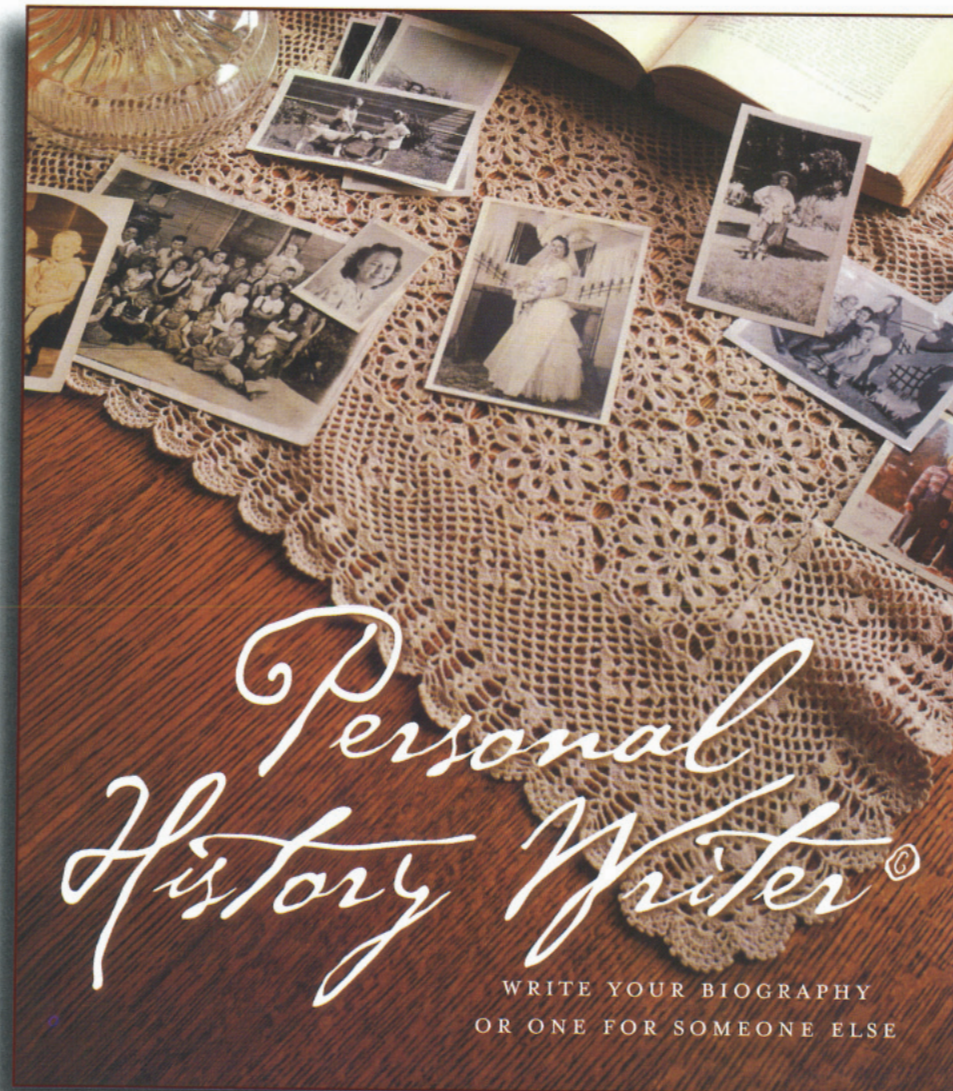
Summer 2001



THE SACRIFICE AND WORTH OF A
PIONEER EDUCATION, P. 4

Published by the Sons of Utah Pioneers

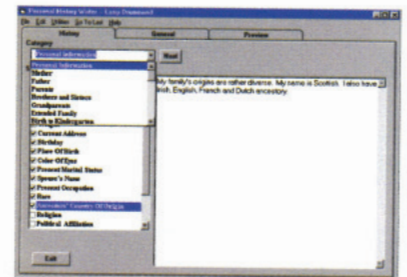
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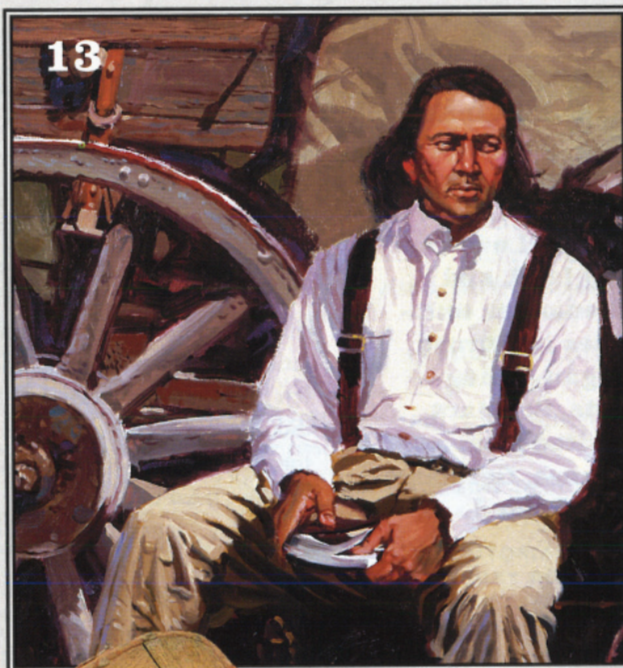
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PIONEER

Summer 2001

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COVER ART: Richard Ballantyne Organizes
First Sunday School, 1849
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A Pioneer Educator Brings Understanding

John Henry Perkins's methods brought a flood of attention, first from all over England, and then other countries in Europe began taking note. Scholars visited from France, Germany, and Poland.

By Dr. H. Alan Luke

John Henry Perkins, a genuine pioneer, was born in London, England, on the last day of 1773. Some might question whether he qualified as a pioneer. He never explored a wilderness, crossed a desert, or encountered an uncivilized population. He sailed no ocean and, in fact, never left his beloved homeland. What John Henry did do was become known as a great innovator in the field of education, a pioneer of the kind we need more of.

John Henry became famous not only throughout his own country but in much of Western Europe. He received credit for many important innovations in teaching methods. Leaders in his profession honored him for his accomplishments.

The early 1800s saw the real beginning of the industrial revolution in Europe, which brought large populations into the vicinity of factories in cities, such as Manchester, where the Perkins family had moved from London. Most of the growth consisted of low-paid, unskilled laborers.

"The working population were very badly housed near the centre of the town and suffered a heavy mortality rate due to dangerous sanitary conditions," reports Harry Perkins, a descendant of John Henry, in his book *The Family Tree*. The vast majority of people in the poverty-stricken areas were uneducated and, thus, illiterate.

This was not true of the Perkins family, however. "The fact that . . . John Henry Perkins was a man of good education, suggests that his father was a man of some affluence, since education at that time was very

expensive," *The Family Tree* reports. "The only education available to the poor was offered by charity schools."

Community leaders decided to set up a full-time school. Advertisements were published for a schoolmaster, and John Henry Perkins was chosen. The school opened on October 25, 1809, but "proved to be totally inadequate for the 793 children who presented themselves for education." A larger building was constructed, success mushroomed, and the school soon attracted the attention of even the leading townspeople.

The school's budget was small, but Schoolmaster Perkins's techniques were remarkable. Paper supplies were meager, so Perkins used sand, which was spread in a thin layer over the wooden tables. The students learned to write by using their fingers to mark letters in the sand. Many other economic measures were also contrived, and the results were prompt and astonishing.

"The school was only for children whose parents could not afford to pay, but in view of Perkins's success, many of the wealthier people asked him to provide private education for their sons," notes Harry Perkins. Eventually John Henry established a private school in addition to the public facility. His methods brought a flood of attention, first from all over England, and then other countries in Europe began taking note. Scholars visited from France, Germany, and Poland.

John Henry's family members became involved as assistants; my great-great-grandmother Emma (one of John Henry's daughters) wrote about the schools in letters to her husband, who had joined the LDS Church and moved to America. Harry was not a member of the LDS Church, but his concluding remarks in the book are ones that all SUP members identify with. "I have lived a long life," he said in effect. "But the time is now at hand for me to meet my maker. There is much to be thankful for, and I have but one regret—Had I known then what I know now about my noble ancestry, it would have changed my life and how I felt about myself. I would have understood far better who I am and given more meaning to all I did."



Illustration by [signature]

Drinking Deep at the Spring

By Mary A. Johnson

*A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring.
There shallow draughts intoxicate the brain,
And drinking largely sobers us again.*

The above quote from Alexander Pope in his *An Essay on Criticism* reminds us that learning is an ever-growing search if we want to become truly learned and that there is danger in settling for little bits of knowledge.

The folk adage, "Too soon old and too late smart," expresses this idea in another way. Then there are those who say that when they were 18 years old, they wondered how their parents could be so ignorant. However, by the time they reached age 50, these same folks marveled at how intelligent their parents had become. Perspective on knowledge and ability is a changing factor, depending upon the situation at hand. It seems that one generation looks back on another as if the earlier one lived in the dark ages and the present one is fully informed. In reality, however, a trip through the Pioneer Memorial Museum can make one realize just how intelligent and capable the generation of Utah pioneers were and how informed they were about every facet of life.

A visit to the manuscript room in the museum shows the value these early settlers placed on religious learning. The pages of the religious texts are well worn. Truly, the knowledge and dedication these people had concerning the relationship between God and man was great.

Also in the manuscript room are maps and plats of the Salt Lake City area, laid out in

its well-ordered way. People educated in city planning marvel at Brigham Young's ability to create such a well-ordered plan. Then there were the artists, the makers of furniture, the photographers, the musicians, the seamstresses, and others who were the learned people of the day. It's evident from the works left behind that they were extremely knowledgeable about their fields of expertise.

A study of the pioneers reveals the importance that they placed on education. Wherever a community was established, one of the first things organized was a school. There was night school for men; there were afternoon gatherings for women; there were formal classes for children. Schools were established in Nauvoo, in Council Bluffs, in Garden Grove, and every community settled in the territory. There were schools to study religion, schools to study languages, schools to study medical-related subjects, and training sessions for other subjects.

Yes, there is greater knowledge about many subjects today than there was in the days of pioneer. In fact, there has been such a proliferation of knowledge in the past 50 years, it is almost impossible to comprehend the new things that have come forth. Yet, while the scientific age has exploded, the moral education has in many ways declined. One of the responsibilities of our organization is to help those coming after us to reach back to those same moral codes practiced by their ancestors and live lives of integrity as the pioneers did while gaining a knowledge of new things that are coming forth today.

Knowledge is power. Knowledge brings freedom. Knowledge is that understanding that comes from education. Education is information—information learned from formal instruction or from observation or experience. People of all ages have sought education to prepare them for a better life. It is important that we who have such an educational heritage pass on this desire for knowledge to those coming after us and that we continue to seek out those truths that will bring us greater understanding, freedom, and wisdom. We cannot settle for a little learning; we must drink deep of that Pierian spring.



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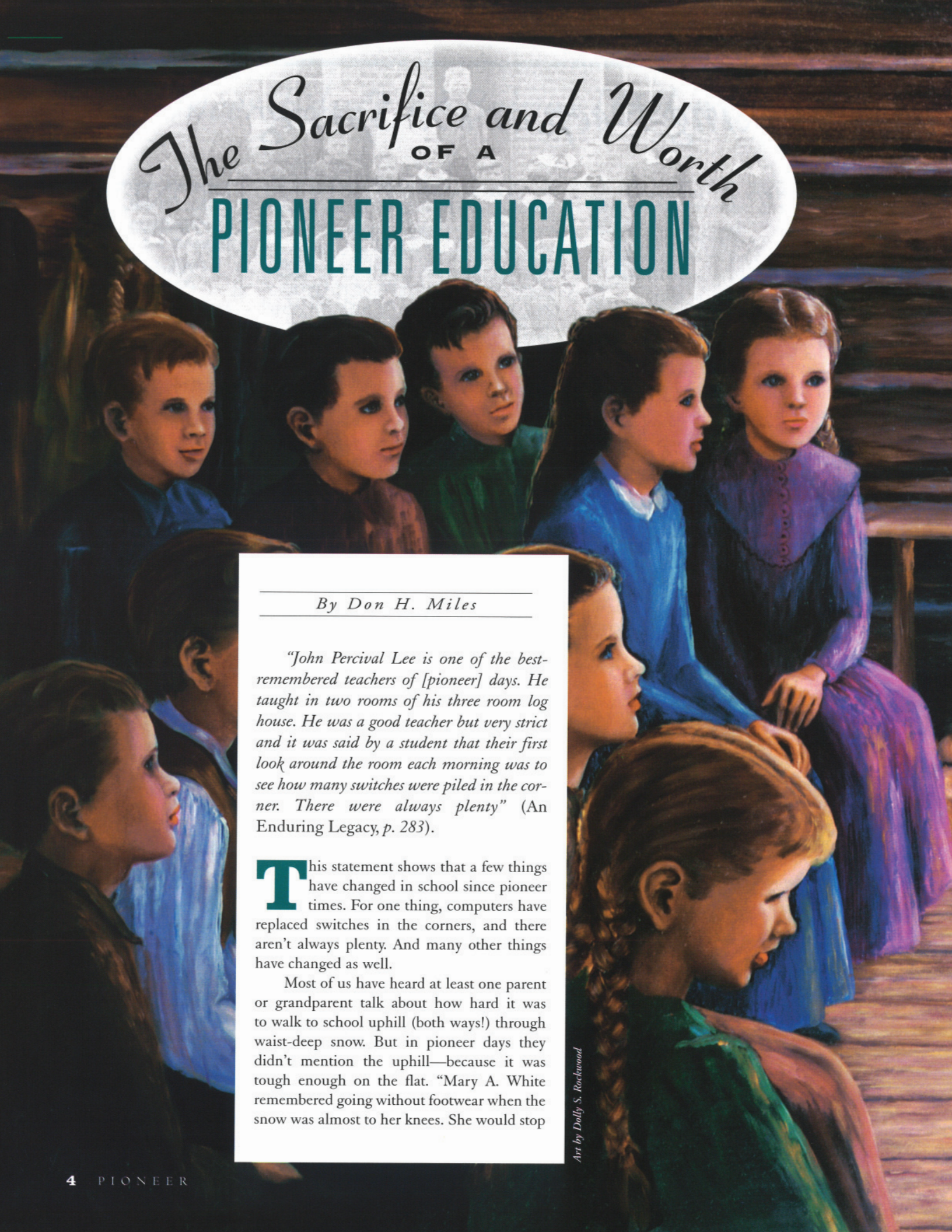
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MISSION STATEMENT

The National Society of Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity, and unyielding determination. Pioneer Magazine supports the mission of the Society.





The Sacrifice and Worth OF A PIONEER EDUCATION

By Don H. Miles

"John Percival Lee is one of the best-remembered teachers of [pioneer] days. He taught in two rooms of his three room log house. He was a good teacher but very strict and it was said by a student that their first look around the room each morning was to see how many switches were piled in the corner. There were always plenty" (An Enduring Legacy, p. 283).

This statement shows that a few things have changed in school since pioneer times. For one thing, computers have replaced switches in the corners, and there aren't always plenty. And many other things have changed as well.

Most of us have heard at least one parent or grandparent talk about how hard it was to walk to school uphill (both ways!) through waist-deep snow. But in pioneer days they didn't mention the uphill—because it was tough enough on the flat. "Mary A. White remembered going without footwear when the snow was almost to her knees. She would stop

Art by Dolly S. Rockwood



Of course, school "buses" eventually came on the scene, which "in those days was a covered wagon and team of horses which gathered up the children and took them to school."



at each house along the way to warm her feet, then run as fast as she could to the next place" (*An Enduring Legacy*, p. 283).

In Huntsville, children often rode horses to school in the deep snow, but in the spring the sun melted the top of the snow, so that in the mornings the children could "walk on the crust right over the fences" (*An Enduring Legacy*, p. 399). But often the summers in certain areas were just as hard on children's feet.

"Few had leather shoes, the popular footwear being a shoe made from old overalls. . . . Children often found the sand so hot they would jump from the shade of one sagebrush to another and at frequent intervals jig up and down, first on one foot and then on the other, to cool their feet. In the winter the problem was reversed and they battled the cold, many suffering injury from frostbite" (*An Enduring Legacy*, p. 401).

Of course, school "buses" eventually came on the scene, which "in those days was a covered wagon and team of horses which gathered up the children and took them to

school. One old-timer said they had fire in the wagon, which brought to mind the picture of an open flame, but of course he meant a stove. In case of lack of fuel, each child had his own heated rock or brick for his feet" (*An Enduring Legacy*, p. 302).

Stories from journals and other books that mention children walking to school in bare feet are fairly common. They walked with anything bundled or wrapped on their feet, and they also walked with boards or other heated devices to throw down on the snow to stand on to warm their feet.

Once the children got to school, the situation didn't always improve much. Trekking across the plains, the pioneers held school, when they could, in the wagons. Once they arrived in Utah, they had no school buildings, so they continued to gather in tents and wagons. "Within three weeks of her arrival in Utah in 1847, Mary Jane Dilworth was conducting school in a military tent in the old fort" (*Utah's History*, p. 299-300).

George A. Smith describes vividly the



Photos courtesy Utah State Historical Society, all rights reserved.

conditions of his early school in Parowan: "March 3, 1851. My [wickiup] is a very important establishment, composed of brush, a few slabs and three wagons, a fire in the center and a lot of milking stools, benches, and logs placed around, two of which are covered with buffalo robes. It answers for various purposes: kitchen, schoolhouse, dining room, meetinghouse, council house, sitting room, reading room and storehouse. Oh, to see my school, some of the cold nights in February, scholars standing round my huge campfire, the wind broken off by the brush, and the whole canopy of heaven for a covering. The thermometer standing at seven degrees, one side of you roasting while the other was freezing, requiring a continual turning to keep warm. I would stand with my grammar book, the only one in the school and give out a sentence at a time and pass it around. Not withstanding these circumstances, I never saw a grammar class learn faster for the time" (*An Enduring Legacy*, p. 318).

The first school in Bountiful was "held in a wickiup down on the Jordan River . . . taught by Hanna Holbrook in 1848" (*An Enduring Legacy*, p. 297). Many other records document schools held in tents, wagons, and wickiups until school buildings could be built, and this practice continued even into the 1900s.

Around 1907, Fred Holmes taught the "first school at Crescent in a tent with a stove in the center, but when heavy snow fell, they moved into Joseph Murray's granary to finish out the year" (*An Enduring Legacy*, p. 306). People in Cedarview and the Basin built a log school, but in 1912 and 1913, they had to divide the school into smaller grades and larger grades, and the "smaller grades of the Basin met in a tent and were taught by Effie Davis" (*An Enduring Legacy*, p. 306).

Sometimes teachers even had to live in such conditions, not just teach in them. One early teacher in Provo, a Brother Kane, bought a house for \$200 and moved in on November 8, "having lived in . . . wagons four months. It was well they could get a house to shelter them, even though it was a poor one" (*Juvenile Instructor*, pp. 827-8).

The schools of that time progressed from a tent, wagon, and wickiup to the next generations of buildings, which were log cabins, then adobe buildings, and then brick.



Within three weeks of her arrival in Utah in 1847, Mary Jane Dilworth (left) was conducting school in a military tent in the old fort.

~~~~~

Many of these early schools had only one chair for the teacher, with no desks or chairs for the students. They mostly sat on logs and wrote with slate, paper scraps, and anything else they could get. In a few cases they literally had to write their lessons on their hands.

When schools finally moved into buildings, many were simply converted granaries, farm buildings, churches, or any other vacant structures. For example, the first school in Bear River City was a "one-room rock structure. It had been built . . . as a tithing granary. The grain was moved upstairs and the children used the lower area. A few years later bars were placed over the windows and the building was used as the city jail" (*An Enduring Legacy*, p. 288).

As romantic as school in a granary and jail sounds, the reality was that life as a student meant dealing with a host of challenges and difficulties. Not all schools had a stove, and even when they did, not all the students sat close enough to get any benefit from it. Years later when students recalled those times, frequently even more vivid than lessons learned was the memory of the freezing cold and how they bundled up to stay warm.

Adult education faced the same problems. Both on the trek to the west and after the pioneers arrived in the valleys, adults often sat by a campfire at night while someone read to the entire group. Lack of textbooks was a major educational problem. Most teachers and schools had only one or two books, though a lucky few had as many as a handful.

As the pioneers left Winter Quarters, LDS leader Brigham Young instructed them





**T**he schools of that time progressed from a tent, wagon, and wicki-up to the next generations of buildings, which were log cabins, then adobe buildings, and then brick.



Old log schoolhouse,  
Parowan, Utah, c. 1890.

to procure "every book, map, chart, or diagram that may contain interesting, useful, and attractive matter to gain the attention of children and cause them to learn to read; and every historical, mathematical, philosophical, scientific, practical, and all other variety of useful and interesting writing, maps, etc." for the benefit of teaching the next generation (*Chronicles of Courage*, p. 368).

On one wagon train that arrived in 1850, Wilford Woodruff brought "two tons of schoolbooks" (*An Enduring Legacy*, p. 271) and "two large globes" (*Chronicles of Courage*, p. 370) to help alleviate the book shortage. But so many people arrived in such a short time that the book shortage was always a problem. So was funding for the schools. Many people paid for their children's tuition (usually around \$3 a month) by giving food or produce, fuel for the stove, or anything else a teacher would agree to accept.

Residents of Knightville solved the pay problem in an interesting way for the first couple of years. They hired Miss Fanny McLean from Provo, and "unmarried miners were largely responsible for her salary. Voluntary monthly allotments were instigated

by them" (*Treasures of Pioneer History*, p. 181). If her looks and not her teaching were responsible for the instigated salary, this is likely the first documented case of students having a crush on their teacher in Utah, which evidently worked out well for both the teacher and students.

Since wages were so low, most teachers taught for the love of teaching, and many started very young. There are numerous reports of teachers hired in their teens. Mahala Sylvester started teaching at age 15 (*Treasures of Pioneer History*, p. 88), while Brother Kane from Provo had his daughter Rhoda assist him even though she was only 13. "She had an excellent education for those times; and she had always seemed womanly and intelligent far beyond her age" (*The Juvenile Instructor*, p. 828).

Many pioneers sacrificed and made significant contributions to their schools in various ways, donating time, books, money, wood for fires, etc. But some contributions stand out even in such harsh times, such as the one made by Thomas Trout. He won some money for a horse race and bought a lot in Moab. When the school board decided in





*This small one-room schoolhouse was built in Fillmore, Utah, in 1867.*



**H**opefully we can learn to appreciate the sacrifices and contributions the pioneers made during the harshest conditions so we could have the education system we have today.

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1887 that two schools had to be built, they wanted to buy Trout's lot for one of them. Eighty children needed to attend school there, and when Trout was asked about selling the lot, he "gave the lot to them for the school, saying he never expected to need it. The site is still owned by the county school district [in 1982] and there are buildings on it today worth more than a million dollars" (*An Enduring Legacy*, p.314).

The interesting thing is the average employee today will make over a million dollars in his or her lifetime, which means the average education today is worth over a million dollars. Hopefully we can learn to appreciate the sacrifices and contributions the pioneers made during the harshest conditions so we could have the education system we have today—a system well worth the prices paid. ▼

Louisa Lula Greene Richards, "Favie's Scrapes and Scrambles," Juvenile Instructor, 15 December 1900.

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Early pioneer slate board and schoolbooks from Daughters of Utah Pioneers's schoolroom exhibit.

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Little Rock School House, photo by Cindy Higham, © by Intellectual Reserve, Inc., used by permission. Still-life photo by Robert Casey.



UTAH'S FIRST TAX-SUPPORTED *Free Schools*

The pioneers strongly believed in the importance of education. Whenever a new settlement broke ground in Utah, a school would be one of the first buildings constructed, and it often doubled as a meetinghouse and social center for the new community.

By Shirley Hatfield

The first settlers came to American Fork in the summer and fall of 1850, and in the latter part of 1851 a one-room log schoolhouse was erected and nearly finished before the end of the year. William Greenwood was the first schoolteacher with an enrollment of 15 pupils of various ages. Later, several other small schools were opened with at least three being conducted in the teachers's homes.

In the very early pioneer days, the hiring of teachers and the maintaining of the schools in a new community was most often in the hands of the bishopric of the ward. In the case of American Fork, three persons were named to act as trustees for the schools. These men handled the funds and hired the teachers. Since money was scarce, the teachers were paid with produce and services by the parents of the students.



Leonard E. Harrington

In February 1866, through the efforts of Leonard E. Harrington of American Fork and Lorin Farr of Ogden, a bill was passed in the Territorial Legislature giving a community the right, by a majority vote of its taxpayers, to maintain a free school by taxation. Eugene A. Henriod, one of the first teachers in American Fork under the new system, wrote: "Bishop L. E. Harrington conceived the idea and proposed the plan of adopting the public, or as they called it, the free school. Opposition to that plan was met with in the first meeting and the meeting broke up in confusion. At a subsequent meeting held in the old meeting house in November of that year Bp. Harrington again brought the same plan up and after much talk for and against, a vote was called, tellers appointed and the men ranted on each side of the house for or against the plan. The result was a tie; Bp. Harrington, chairman of the meeting,

cast the vote in favor of the plan, and thus the public school system was first established in Utah in 1867.”

The tax was approved, and trustees were immediately appointed. Teachers began to be paid with tax monies, and two new school-houses were built. This tax system was carried on continually until it merged into the general law of 1890. How well it succeeded is

told in the following excerpt of a letter written by Ebenezer Hunter and published in the *Salt Lake Herald*, November 28, 1876: “For the past eight years all the children that have been taught in this place have been taught in the free school system, and I think there are few settlements, if any, in the Territory that can show the same record as that of American Fork....In the winter of 1875 and the spring of 1876, we had four schools running, employing three male and three female teachers, with an attendance of a little over 500 pupils. We have had our schools open seven months in the year, but as many of the larger scholars had to leave school to go to work in the summer, one of the schools closed on the first day of May.”

In commemoration of the establishment of the first tax-maintained free schools in Utah at American Fork, the Daughters of Utah Pioneers erected and dedicated a handsome stone monument (left) on July 24, 1939. The monument, located in Robinson Park, shows a depiction of Science Hall, where the schools were first held. ▼



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Writing in Deseret



*There are a few items
I wish to lay before the
Conference before we dismiss,
which I think we shall do when we
get through our meeting this after-
noon. One of these items is to pre-
sent to the congregation the Deseret
alphabet. We have now many
thousands of small books, called
the first and second readers, adapt-
ed to school purposes, on the way
to this city. As soon as they arrive
we shall distribute them through-
out the Territory. We wish to
introduce this alphabet into
our schools, consequently
we give this public notice.
We have been contem-
plating this for years.
The advantages of this
alphabet will soon
be realized.*

—Brigham Young

The purpose behind the Deseret Alphabet, according to President Young, was to develop a simple, universal system of writing English so that the numerous foreign-language converts could learn to read English more easily.

~*~*~*~

Deseret Reader books.



The books LDS Church President Brigham Young was referring to were the *Deseret First Book* and the *Deseret Second Book*, two readers that became available in August 1868 (pictured below). And the language he referred to was the Deseret Alphabet, a 20-year endeavor strongly supported by him to teach Latter-day Saints a new way of writing.

The purpose behind the alphabet, according to President Young, was to develop a simple, universal system of writing English so that the numerous foreign-language converts could learn to read English more easily. Other advantages included controlling reading material available to the LDS youth and reinforcing the unique and peculiar culture and lifestyle the Saints wished to develop in their isolated location.

President Young's concerns about learning to read English were legitimate. The language is infamous for being difficult to learn; one of the most confusing aspects of English is that a single letter can be pronounced several different ways, depending on the word it appears in. This was one of the problems that the prophet proposed to solve with the cre-

ation of the Deseret Alphabet.

The idea was first presented to the Board of Regents at the University of Deseret in 1852, and at a meeting of the board in October 1853, Parley P. Pratt, Heber C. Kimball, and George D. Watt were assigned to a committee to prepare the new writing system. Only three months later, the committee had put together a proposal, which was approved, although there were some refinements and adaptations even after that.

The final version of the Deseret

Alphabet contained 38 characters, one corresponding to each of the different phonetic sounds found in English. While several people worked on the system and it was formally given as a project to the board of regents, Watt is given credit for much of the alphabet's creation. A convert from England and an expert in the Pittman method of shorthand, Watt reportedly invented some of the characters and selected others from ancient alphabets discussed in Webster's unabridged dictionary.

Learning the system was apparently quite easy; one illiterate missionary took six lessons and was able to start writing letters home to his family. However, the symbols themselves were fairly similar and could not be adapted to cursive writing, making writing somewhat time-consuming.

Another problem was the fact that, since the system was based on pronunciation and many people pronounce the same word differently, many words were written more than one way. With no "correct" spelling, confusion resulted.

Even more prohibitive, however, was the cost of printing material in the new alphabet. Because font types had to be custom made and ordered, the cost was immense. In fact, Parley P. Pratt estimated that it would cost \$5 million to produce 1,000 books in the new alphabet—and that was in 1873. Certainly an impossible endeavor for a small, fledgling church located in the wild frontier.

Despite the cost involved, a few materials were ultimately printed. As mentioned earlier, two readers were published in 1868. Prior to that, the *Deseret News* (the Church-owned newspaper in Salt Lake City) printed some passages of scripture, and in 1869, the Book of Mormon was also printed. Today these rare publications are treasures valued as high as \$2,500.

Finally, despite President Young's strong support, the Saints themselves appeared reluctant to adopt this new method of writing. And certainly with the shortage of reading material, there didn't seem to be much motivation to learn the new alphabet.

Shortly after President Young's death in 1877, the alphabet quietly disappeared, although even today many Church members are familiar with the early Church's attempt to change the writing in Deseret. ▼

Y A L 8 0 4 L 7 J L P J B L 7

The Deseret Alphabet

*
LONG
VOWELS

THE SYMBOL:

ITS NAME:
ITS SOUND:

Ε	Ϸ	Ɔ	ϳ	ð	Ɔ
* a ate	b belt	Che cheese church	d dad	* e eat	f fish

Ɔ	Ɔ	Ɔ	None	Ɔ	Ɔ	Ɔ	Ɔ	Ɔ	Ɔ
g gem	h hat	* i ice	j	k kite	l little	m mom	n no	* o oat	p pan
None	Ɔ	Ɔ	Ɔ	Ɔ	Ɔ	Ɔ	None	Ɔ	Ɔ
q	u burn run	s sat	t ten	u ooze	v very	Woo well	X	ye yell	z zero

OTHER
VOWEL
SOUNDS:

Ɔ	Ɔ	Ɔ	Ɔ	Ɔ	Ɔ	Ɔ	Ɔ	Ɔ	Ɔ
a at	e et	i it	o ot	u ut	ah art	aw aught	oo book	ow owl	

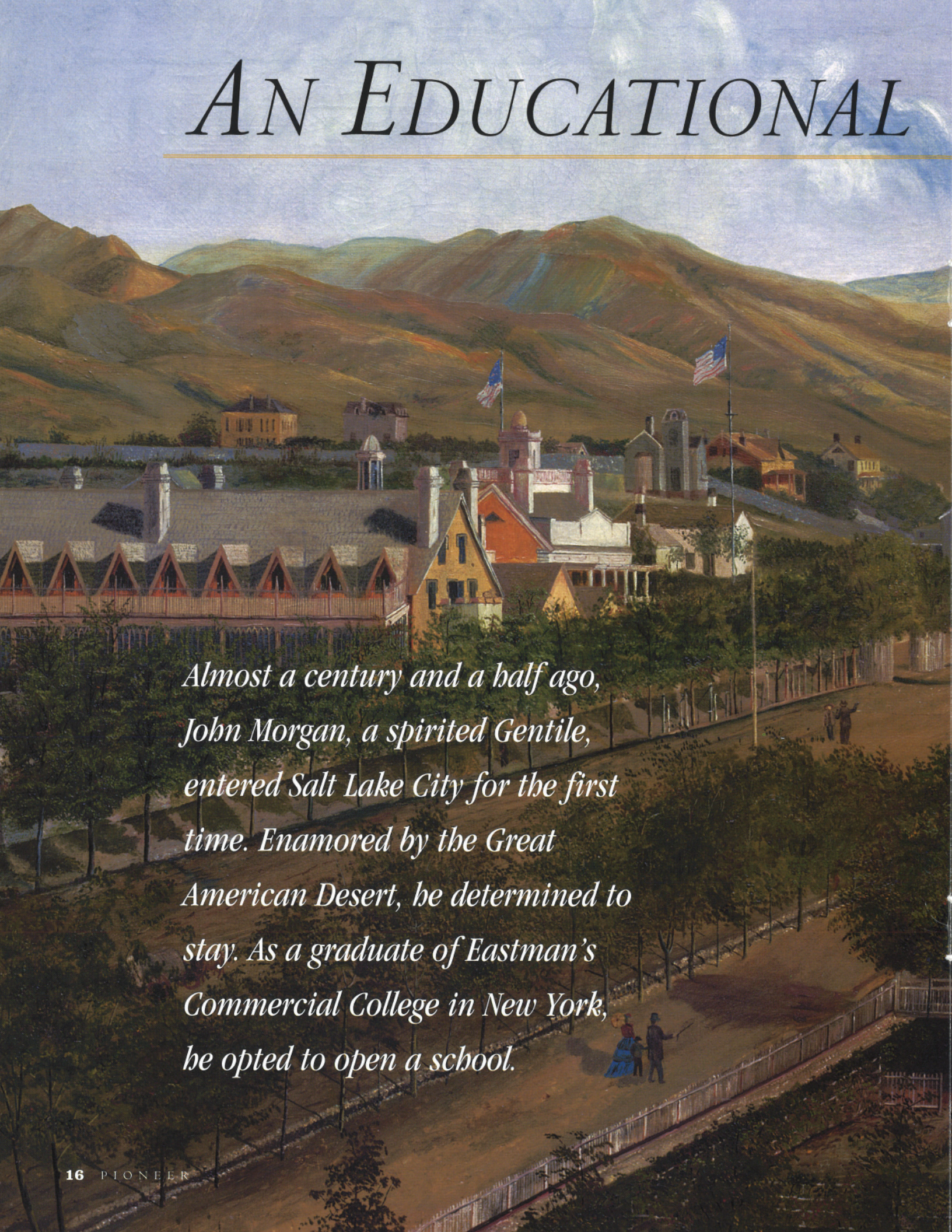
ADDITIONAL
SOUNDS:

Ɔ	Ɔ	Ɔ	Ɔ	Ɔ	Ɔ
ga gate	eth thigh	the thy the	eSh flesh	Zhe vision	eNg length



Above: The Deseret Alphabet, from Museum of Church History and Art "Valiant Pioneer Children" exhibit, currently on display (April 2001-October 1, 2001); left: Mormon money coined between the years of 1849 and 1860. This particular coin shown front and back, has its inscription in the Deseret Alphabet.

AN EDUCATIONAL



Almost a century and a half ago, John Morgan, a spirited Gentile, entered Salt Lake City for the first time. Enamored by the Great American Desert, he determined to stay. As a graduate of Eastman's Commercial College in New York, he opted to open a school.

FIRST ON THE FRONTIER— MORGAN COLLEGE

Founded on January 1, 1867, Morgan Commercial College quickly became the first successful educational institution in Utah or the Intermountain West that taught subjects above the grammar grades. The first facility occupied two rooms on two floors of a downtown Salt Lake City building; the school's curriculum that first year included bookkeeping, grammar, spelling, mental and physical arithmetic, commercial and international law, and business correspondence.

Since Morgan College, which was coeducational (although male and female students were separated during their school and study periods), was the only school in the territory that offered an education above elementary school, it immediately gained popularity. Within a short time, Morgan began looking for larger facilities, a search he would repeat several times in the next few years.

Morgan financed the school by selling scholarships, and a scholarship permitted the holder to attend the school. Scholarships were sold for \$15 for a quarter (three months) or \$35 for a lifetime scholarship.

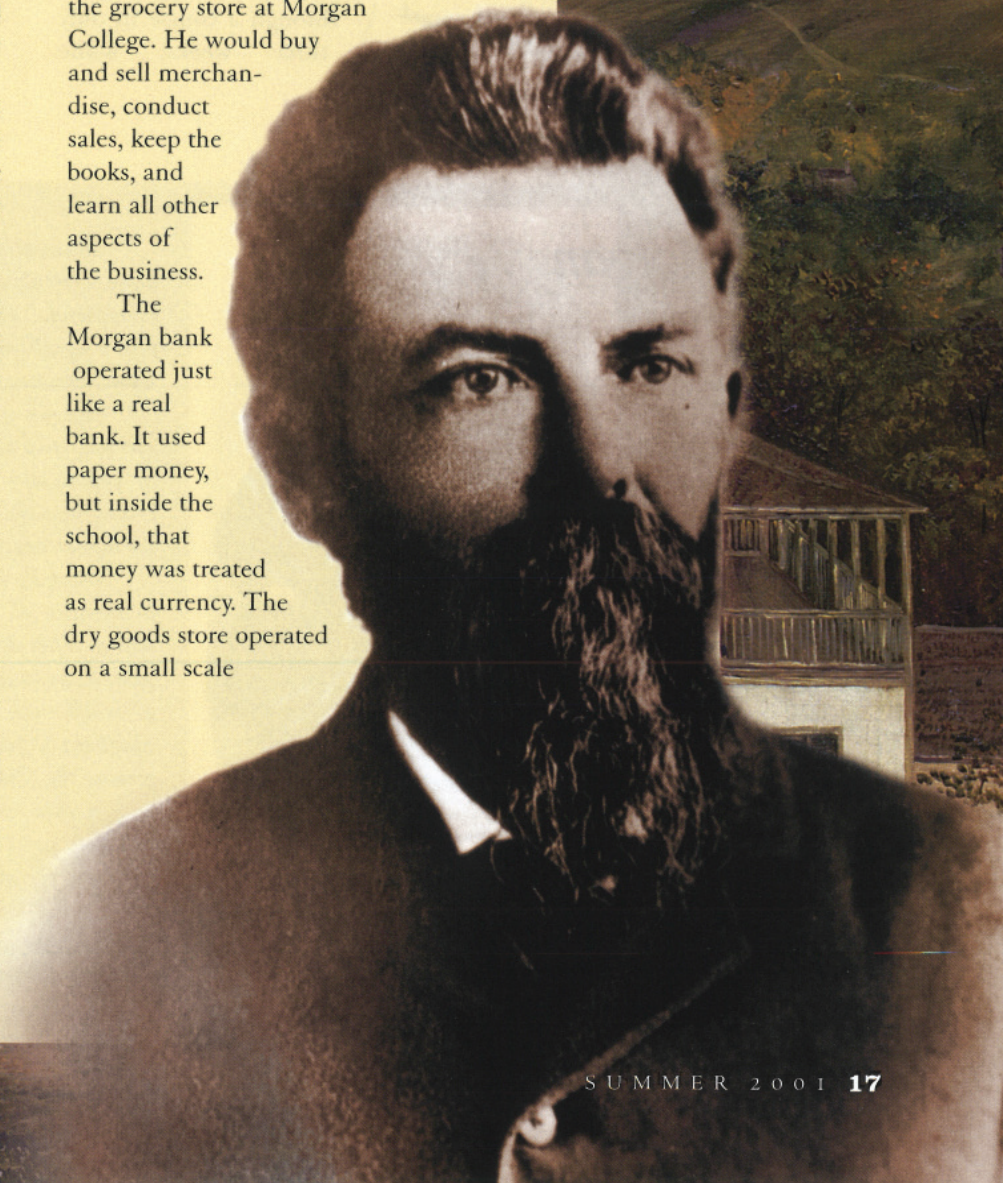
Morgan College featured revolutionary teaching methods that were extremely practical. Most of the coursework was based on individual effort and work. Two students could take the same course, and one of them could complete the course in six months, while the second one could take two years to reach the same objective.

Students were given spelling and math books and instructed to master certain sections of the book. When they felt

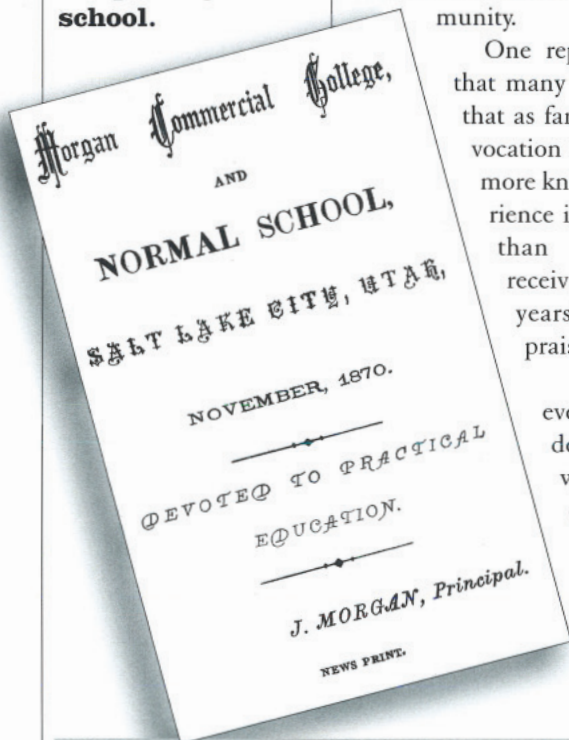
prepared, they could take the test. Whenever they had questions or needed assistance, it was readily available from school professors.

The school offered hands-on experience; inside its walls were grocery stores, dry goods stores, brokerage houses, and a bank, all in miniature. If a student was studying business and wanted to learn how to run a grocery store, he would run the grocery store at Morgan College. He would buy and sell merchandise, conduct sales, keep the books, and learn all other aspects of the business.

The Morgan bank operated just like a real bank. It used paper money, but inside the school, that money was treated as real currency. The dry goods store operated on a small scale



Students from all over the territory flocked to attend the prestigious school.



(small pieces of cloth represented bolts of cloth, etc.), but each facility essentially operated just as it would in real life. Another Morgan College hallmark was lectures presented by eminent businessmen in the community.

One report on the college stated that many of those who attended felt that as far as qualifying oneself for a vocation in life, a person could get more knowledge and practical experience in a few months at Morgan than students decades later received in the same number of years! That is certainly high praise.

Tests were administered every three weeks, and students could not progress without passing required examinations. Once again, one student might speed through a course in only three weeks, while

another student may take months before moving on to the next section of study.

After barely a year of operation, the school once again moved locations to a larger facility in January 1868. This new facility would eventually house the community's first library and reading rooms, another milestone for both Morgan and Salt Lake City. Students from all over the territory flocked to attend the prestigious school, and student rosters included many names recognized as members of prominent community and Church families.

In the summer of 1870, John Morgan built another structure to house his ever-growing college; the name of the school changed that year as well to Morgan Commercial College and Normal School. The school was universally recognized as the finest educational institution in the territory. The almost-instant success of Morgan College caught the attention of LDS Church leaders, who had several years earlier established the University of Deseret. That school,

John Morgan

was born in 1842 in Indiana. He grew up on a farm and, at the age of 20, enlisted in the Union Army, where he served honorably until the end of the Civil War.

After the war was over, Morgan moved to Poughkeepsie, New York, where he enrolled at Eastman's Commercial College. Upon graduation, he accepted a contract to drive a herd of Texas long-horn beef cattle from Kansas City to the far reaches of Salt Lake City.



Mellie and John Morgan at the time of their marriage in 1868

Apparently Morgan had a keen interest in education; upon arrival in Salt Lake, he quickly founded Morgan Commercial College, an educational facility that would play a significant role in establishing higher education in the Utah Territory.

Morgan was a creative, cutting-edge educator, and the methods used at Morgan College were a perfect combination of practicality and innovation. He became recognized throughout the territory for his role in establishing standards for higher education.

When he entered the Salt Lake Valley, Morgan was not a member of The Church of Jesus Christ of Latter-day Saints. That didn't last long, however. In November 1867, John Morgan was baptized, and in the October 1875 general conference, he was called to serve a mission in the Southern States. He left his college in other hands and began serving the Church—the beginning of a lifetime of service.

Within ten years, this relatively young man had been called to serve as a member of the Church's Council of the Seventy. He also served on the legislature and as mission president in the Southern States.

Morgan died unexpectedly at the young age of 52 after suffering for several weeks with typhoid-malaria.



however, had floundered and quietly closed its doors. Later, the university was revived in December of 1867, primarily because of the success of Morgan College. Interestingly, John Morgan spent a year teaching at the University of Deseret, while still administering at Morgan College.

With John Morgan's departure from the school in 1875 and the steady expansion of

the University of Deseret (which would later become the University of Utah), Morgan Commercial College and Normal School gradually decreased in size and importance. The school closed its doors in the late '70s but not before literally making history in more ways than one.

MEMORIALIZING MORGAN

In 1969, a granite monument was erected at 257 S. Main, the site of the final Morgan Commercial College and Normal School. The monument memorialized John Morgan and the school.

Through the years, the monument has seen a variety of mishaps, including the loss of the bust of Morgan, which was sculpted by Ortho Fairbanks and sat atop the impressive memorial. Fortunately, the bust showed up sometime later, and the monument was restored.

During recent construction, however, the monument had to be removed. Today, it is located on Main Street between 200 and 300 South in downtown Salt Lake City.



NOTABLE STUDENTS OF MORGAN COMMERCIAL COLLEGE:



Heber J. Grant

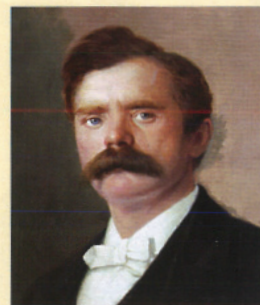
HEBER J. GRANT

became an expert penman, developing a skill that enabled him to earn many dollars to assist his widowed mother and to later teach penmanship at the University of Utah. He learned his penmanship at the Morgan Commerical College from James L. Townsend. In a letter to the family of Elder John Morgan, Grant wrote:

"He (John Morgan) was very popular with his students. As a boy of about fifteen years of age, as I remember it, I visited the school and became acquainted with this professor of penmanship, Brother Townsend—James L. Townsend—and he was a very fine penman indeed, and it was a great pleasure to me to have him write out a few lines and copied them over and over again. I owe a debt of gratitude to Brother Townsend for helping me to become a good penman."

BRIGHAM H. ROBERTS emigrated to Utah in 1866. In his remarks at the funeral of Helen Groesbeck Morgan, he said: "Of course, there are some of us these days who have some recollection, perhaps of the friendship that I have always enjoyed in my relations to John Morgan. I went for a short time to his night school. I couldn't afford to go to day school, but I did get an opportunity to go for a few

nights and expected to continue for quite a number of months." Roberts was appointed to the presidency of the Southern States under the direction of Elder John Morgan. He labored in England for nearly two years and was the assistant editor of the *Millenial Star* newspaper. B.H. Roberts became one of the most voluminous writers in the Church, and his works are esteemed today.



B.H. Roberts

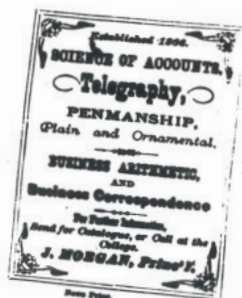
IRA N. HINCKLEY



Ira N. Hinckley

was one of the seven oldest children of Ira Nathaniel Hinckley sent from Cove Fort to the Morgan Commercial College. In the history of Ira Noble Hinckley in the Daughters of Utah Pioneers Museum Library, Ira Noble writes: "He (Ira Nathaniel Hinckley) was very desirous that his children should have an education, and spent a lot of money for this purpose. He bought Lucian and I 'Life Scholarships.' The two of us came to Salt Lake and boarded with Aunt Em (mother's sister). Mother came later and kept the boys and girls while they went to the John Morgan

School. She was very kind to us boys, and took great pains to dress us and keep us looking well. One day she took me with her and bought me a pair of new shoes. They were so tight they nearly killed me. She greased my head to make me look fine. It was the custom in those days to keep the hair well greased. Being away from home at school, I lacked the usual fine-combing and attention due me and had unknowingly contracted lice. They attacked the grease put on my head and made it itch intensely, but I was too proud to scratch while on parade. How I did suffer for looks! Head and feet both hurt so!" ▼



*Some of the Students enrolled
Morgan College
1867-1874*

Heber J. Grant	Brigham H. Roberts
Orson F. Whitney	Rodney F. Badger
Nathaniel Jones	John C. Sharp
Ruth May Fox	Sell Woolley
Edward Woolley	Orson Woolley
Mathias F. Lowley	J. Golden Kimball
James H. Moyle	Mrs. James H. Moyle
Louise Stringham Ashby	Nattie Stringham Ashby
Dora Stringham Ashby	Nattie Jones Pickett
May Cooley	Lelia
Charles P. P.	

A Fortunate Horseback Ride



Over 5,000 people had their lives changed because of the man who made a 100-mile horseback ride to hear the restored message.

By E. Kay Kirkham

Editor's note: The following story, which won second prize in the Pioneer story contest, first appeared in the January/February 1978 issue of the Pioneer.)

Dan and Martha Thomas were living in Callway County, Kentucky, in 1835 with a small family. They were content with their lives, they had a home and some acreage. Dan had heard about a young missionary who was preaching a restored gospel and he decided to take the 100 mile horseback ride necessary to hear him. The missionary was Wilford Woodruff, who was then a priest in the Church of Jesus Christ of Latter-day Saints. Dan became converted to the restored message and took it home to his wife. Both became converts and were baptized by Wilford Woodruff.

The Saints were active and responsive to the leadership of the Church from whom the call had come to go to Far West, Missouri, and gather there with the other Saints. This was not easy for Dan to do because his father was a Revolutionary War veteran, 84 years of age, and they would have to leave him in Kentucky. His mother was 78 years old at that time also. They sold their home, received a little cash, and made other preparations for the forth-coming journey.

During the journey Martha became severely ill with sun stroke. She said her head was about to burst. She had heard about the gift of healing from the elders of the Church and called them in to administer to her. She was healed immediately. Whereas before she was on the bed sick and unable to do anything, she got out of bed and went about her household duties, washed clothes for the children, prepared

Dan Thomas had heard about a young missionary who was preaching a restored gospel and he decided to take the 100 mile horseback ride necessary to hear him. The missionary was Wilford Woodruff.



meals, and put the family on the road again.

So it was that they passed through the midwest and settled in the eastern part of Far West, Missouri, where Dan and his brother were to take up about 160 acres of government land. They were there over one season, had tilled some 30 acres of land, raised corn and other grains, and had wild bee hives to provide honey.

About this time the mob action started to harass the members of the Church and one evening the sky to the east was lighted up. Neighbors then told Martha that the mob was burning the homes of the Saints and wives and children were being forced out into the open. It seemed as though the whole earth was on fire. She turned to her oldest son Morgan and told him to hitch the wagon.

"Mother," he said, "where are we going?" She replied, "Well, we are not staying here another night." It was then that they started to throw things pell mell into the high wagon. Martha told Morgan that she had a large kettle of beef bones stewing with broth and it was after they had loaded other things into the wagon that they put this large kettle aboard. Morgan started to put the children in the wagon. The way he was going about it Martha had to call after him, "Don't put the children into the kettle with the bones!" They all had a good laugh out of it and then went on into Far West.

Dan had to leave his family and act as a security guard elsewhere with the Church. He was subsequently taken prisoner with about 50 other men, two of [whom] were the



Art by Robert T. Barrett, used by permission.

Prophet Joseph Smith and his brother, Hyrum. While they were in the prison, Martha became concerned whether they were being given food or not. She approached the guard, at what seemed to have been an open type of encirclement where the guard was standing over them. She told the guard that the men had not been given anything to eat and she wanted to go to her home and get the food but she was afraid that a member of the mob would shoot her.

The lieutenant told her that he would arrange it with a pass so that she could go to her home for food. This made Martha's dander stand on end and turning to the officer she said, "My father-in-law was a plantation owner with many slaves and we have given our slaves permission to leave our land with written passes. Rather than have you give me a pass to go to my own home, for my own food, I would eat dead dog, I think!" A nearby captain said, "Lieutenant, there's grit for you." So it was that she was able to get food for the men in the prison.

The harassment of the Saints was such that Joseph Smith said that there would be no relief for them, no safety, until all of the Saints would leave Missouri. They then made preparations to go north and east from Far West to the area of Quincy, Illinois. This was about 200 miles by the road or about 150 miles in a direct line. They left Far West on the 14th of February 1839.

In her own wagon they had four out of five children that did not have shoes. She said that it was a grievous sight for a mother to bear to see her children crying at night with their feet cracked and bleeding. Later on she was able to get material and knit socks for them and swab their feet with axle grease to take the place of shoes.

So it was that they arrived in upper Missouri, across the river from Quincy. At the time there was a storm, the worst that they had had in years. It was so cold that it was necessary to take an axe and break chunks from the loaves of corn bread that they had to eat. The children had to gnaw on these pieces of corn bread.

It was in this place that Martha was confined in childbirth, for she was in the last

days of her pregnancy for her sixth child. The men cut forked limbs from the nearby trees, placed them in the ground with the fork uppermost, placed other limbs across the forks, laced the improvised frame with rope and made her a bed. Then the men cut poles for the four corners of her small room and placed quilts on three sides with an open fire on the fourth side. She said that a queen never had a better bed.

While they were at Nauvoo they helped in the construction of the temple. Also, their son Morgan was a stone cutter. Later on, at Florence, he died of stone cutter's consumption.

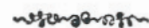
It was at Nauvoo that the Saints were concerned about the protection that they were not able to get from the government. A question came up about the Constitution. Martha relates that Joseph Smith made this quote, "Those men who now sit in judgment will pick the laws of the Constitution until it will be in shreds. They will raise the cry, 'Our Constitution is crumbling to pieces and it will fail'. No, we will sustain it." Then turning to the west he said, "Far in the West, beyond the Rocky Mountains, in the valleys hid up like a nest of kittens in the grass, we will raise the flag and support the Constitution. Many will go there and some will die on the way."

The family journal reports that they crossed the great plains, more or less, without incident. They just had a few stampedes caused by the Indians.

They left Nauvoo, according to the journal, in February 1846, "ourselves, eight children, one cow and one sheep. We reached the valley in 14th of October, 1849, family the same, two cows, nine sheep, two pigs, \$15 in debt, which we soon paid off."

That is the story of Daniel Stillwell Thomas and Martha Paine Jones, pioneers to Lehi, Utah. They were parents of eleven children, nine of whom gave them 87 grandchildren. We can estimate that not less than 5,000 people had their lives changed because of this couple who joined the Church in 1836 and the husband who made a 100 mile horseback ride to hear the restored message of a latter-day gospel. ▼

They left Nauvoo, according to the journal, in February 1846, "ourselves, eight children, one cow and one sheep. We reached the valley on the 14th of October, 1849, family the same, two cows, nine sheep, and two pigs.



Edward MacGregor Patterson



pioneer spotlight

*A*t only 14 years of age (much like the Prophet Joseph Smith himself), Edward MacGregor Patterson heard about the gospel and recognized truth. Those early stirrings of the Spirit led Edward throughout his life—a life devoted to obeying and serving the Lord.

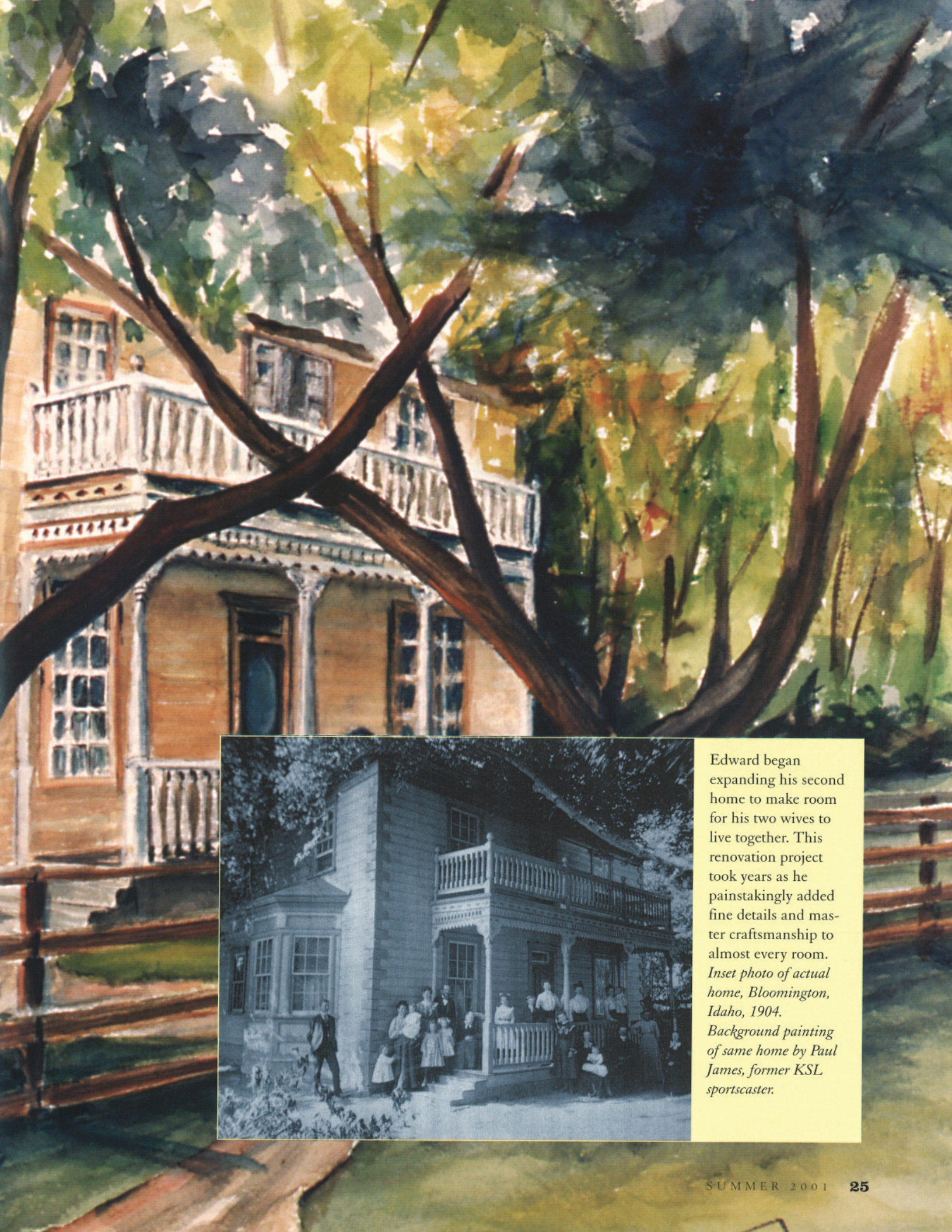
Edward was born on October 28, 1841, in Heaton High Pit, England. Although details of his childhood are sparse, he was working alongside his father in the coal mines by the time he was 10 years old.

In about 1853, Edward's uncle John Bowman visited the family, eager to tell them about a new religion he had heard about. Edward listened intently. Shortly thereafter, the family learned that the mines would soon close and they would have to look elsewhere for work. Edward later wrote in his journal: "Hearing [Uncle John] speak of those things, became very much interested and wished to learn more about the Gospel, and having to leave there as the mines were about to shut down and being very desirous to learn more about this new religion, I used all my influence to get my parents to move to Seaton Burn, where

Uncle John resided. There had been a branch of the Church of Jesus Christ of Latter-day Saints organized there."

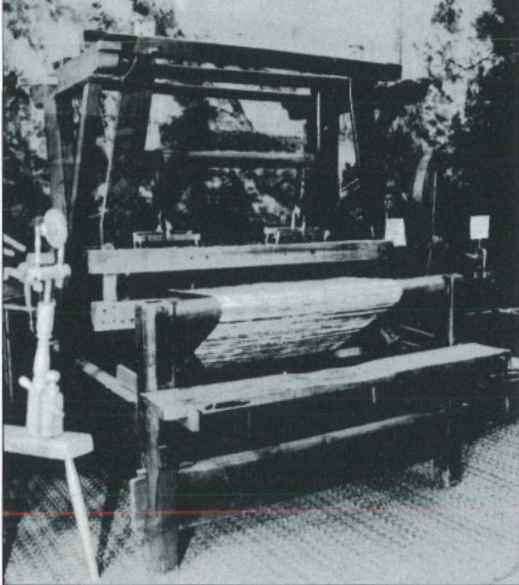
Apparently Edward's family made the move, because he began attending Church meetings with his uncle's family in 1856. Despite vast persecution and disapproval from many, Edward joined the Church on May 26, 1858, as soon as he received permission from his parents. Once baptized, he began feeling a strong pull to gather with the Saints in Utah.

Ultimately the establishment of the Perpetual Emigration Fund made it possible for Edward and his uncle's family to realize their dream; they left for the United States on May 12, 1862. "Father accompanied me about one mile while Mother stayed to mourn my absence," Edward recorded in his journal. "My brothers, William, Robert, and Joseph Soulsby,



Edward began expanding his second home to make room for his two wives to live together. This renovation project took years as he painstakingly added fine details and master craftsmanship to almost every room. *Inset photo of actual home, Bloomington, Idaho, 1904.*

Background painting of same home by Paul James, former KSL sportscaster.



Above: Loom constructed by Edward Patterson, now resides at Daughters of Utah Pioneer Museum.

accompanied me almost to Newcastle-on-Tyne, a distance of six miles. Then I took my last farewell of Father's family for how long I knew not."

The family boarded the *William Tapscott* and sailed from Liverpool, England, on May 14, arriving in New York on June 25, 1862. From there, the group traveled by train and by water to

Florence, Nebraska, arriving there on July 7. The Civil War was in full action, and Edward's journal records the caution they used as they traveled.

Edward and his company crossed the plains fairly uneventfully and arrived in Salt Lake City on October 16, 1862. "[Company leaders] report that they had an exceedingly prosperous journey," reported that day's *Deseret News*. "That there was but little sickness and no deaths in the company, and their losses in cattle were inconsiderable. . . . We were informed that the immigrants in this company were more strict in their devotional exercises than some others have been and generally held meetings every evening, during the entire journey."

After camping for a few days in Salt Lake City, Edward and his uncle's family headed to Franklin, Idaho, where Edward worked for a local farmer. The next year, another of Edward's uncles, Robert, and his family, including Edward's grandmother, emigrated from England, and in the spring of 1864, Edward joined Robert's family in settling the Bear Lake Valley. The family would end up liv-

ing in Bloomington where, except for a two-year mission period, Edward would spend the rest of his life.

Joyously, only a few years later, Edward's father, mother, and siblings arrived in Utah. They had joined the Church in England and emigrated to the United States. Edward's family lived for a few years on the East Coast before arriving in Utah, but once they arrived, they too ended up in Bloomington.

The Pattersons were now together, and by every account, the family enjoyed incredibly close ties. Edward's journals are full of family gatherings and events; the family worked together, played together, and worshiped together.

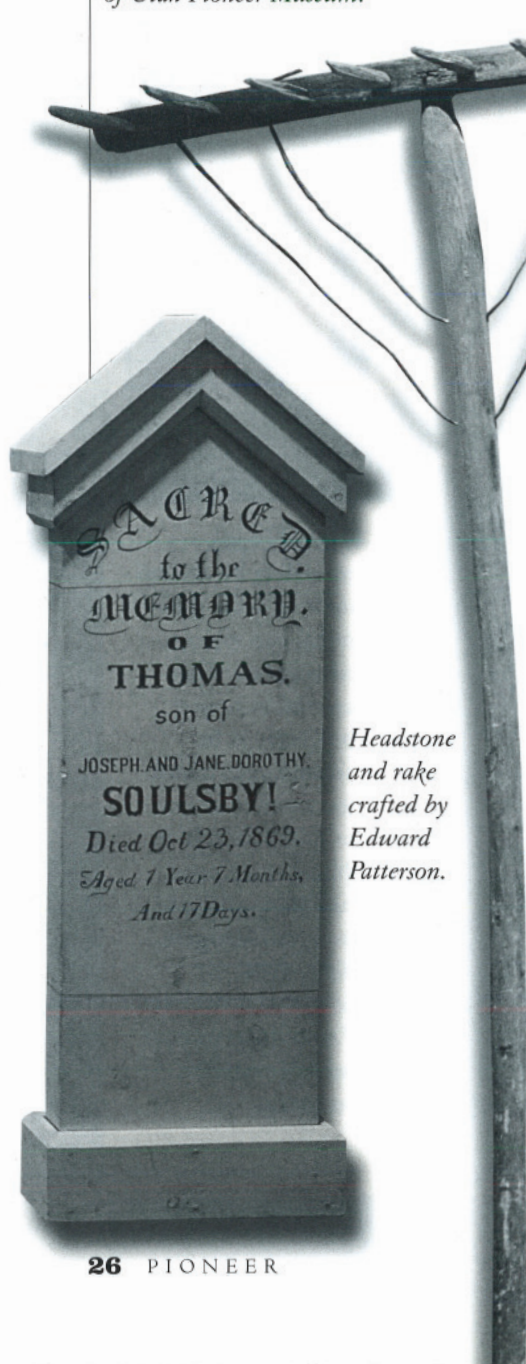
It wasn't until 1868 that Edward married. Mary Thompson had come from a family of 13 boys. At the age of nine she left her home to work for a family in Brigham City. She worked away from home for over five years and finally returned to live with her family, who since moved to Bear Lake Valley in 1867. Mary was only 15 when she married 27-year-old Edward.

Reading from Edward's journal: "In October I took [my] sister Jane to see her husband, J. Soulsby, in Weber Canyon who was working with Br. Wm. V. Roberts in the tunnel on the U.P.R.R. as I went to Salt Lake City with Mary Thompson where we were married in the Endowment House Oct. 31, 1868."

The entry was characteristic of the time, without a lot of sentiment or emotion. But the pair appeared to be deeply committed. The Endowment House was a fairly distant journey for those times, and it was not easy to make the trip for the sealing. But the Pattersons wanted their marriage to begin right.

Edward spent the first few years of his marriage working wherever he could find a job, which often meant he was away from home. He worked on early irrigation projects, and he and his Uncle Robert helped dig a ditch across the mountain from Ogden to the Weber River. He spent the fall of 1871 on a survey team that ran a boundary line between Utah and Idaho. The next fall he went to Rock Springs, Wyoming, to load railroad cars; this time, however, he was able to bring his wife and young daughter along. The three lived in Rock Springs for one year before returning to Bloomington.

Although he'd begun his life as a miner, Edward had numerous skills. When he first



Headstone and rake crafted by Edward Patterson.

arrived in Bloomington, Edward helped his Uncle Robert build the family's first home; he later would build two homes for his own growing family—a one-room log cabin that in later years would prove to be a wonderful playhouse and theater for the Patterson children and a larger home that was years in the making. Edward began hauling logs for the home in 1876, and in September 1877, he was still finishing it up. Not only was he skilled in construction, but he was a fine craftsman and an artist. In 1874, he started the Bloomington Dramatic Association and painted all the scenery, banners, and theater show cards for some 20 years.

On June 15, 1882, Edward married 15-year-old Sarah Thompson, his first wife's younger sister. The two sisters loved each other and agreed to live in polygamy. (His biography notes that the two women lived side by side; the family ate at the same table, lived in the same home, and everyone felt as if they were brothers and sisters. There were no feelings of being two "separate" families.)

Edward began expanding his second home to make room for his wives to live together. This renovation project took years as he painstakingly added fine details and master craftsmanship to almost every room.

In addition to these home-building projects, Edward spent a great deal of time constructing important buildings in the community, including the new YMMIA hall, the Co-op Store, and the Church meetinghouse. He also kept busy repairing his farm equipment, making coffins for the dead, serving on the grand jury, attending to his farm chores, and working in the Church. Edward's Church callings included serving a mission in England and serving in the Bloomington bishopric.

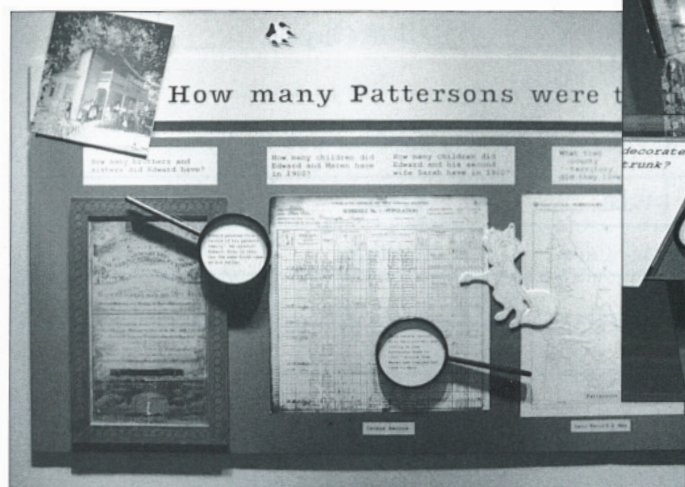
In 1897, Edward and his sons Edward T. and William opened a carpentry shop. The skills Edward had gained through the years had become legendary, and his work was greatly desired. His sons shared his interest, and the three kept busy building furniture, making coffins, and creating fancy paneling and wainscoting for homes.

On November 25, 1909, Edward MacGregor Patterson died after being in ill health for about two years. He apparently suffered from dropsy or Brights disease, and although he continued to help with farm work and Church and public service, he tired easily. Surviving him were his wife, Mary (Sarah had died three years earlier), and 14 children.

His obituary in the *Paris Post* read: "He was a good citizen, a devoted church member, beloved by all who knew him. He filled a two-year mission to England. He was a member of the Bishopric from October 27, 1895, until his death, and was also ward clerk for many years. His trade was that of a carpenter and many are the comfortable homes which are monuments of his industry and good workmanship." ▼



The Museum of Church History and Art held an exhibit January 17-May 31, 1992, entitled "Clues to the Past: A Family History Mystery Gallery Guide." The exhibit was designed especially for children to introduce them to historical sources used to learn about the past—a "how do you discover history" experience. The entire exhibit featured the Patterson history—including heirlooms built by Edward—to represent typical families of the day.



NATIONAL ENCAMPMENT 2001

Ricks College ■ August 16, 17, 18

New Frontiers, New Challenges, New Opportunities



Elder David A. Bednar
5th Quorum of Seventy

An Encampment to Remember in the Upper Snake River Valley

Join SUP members from around the country at the 2001 National Encampment, held on Ricks College (soon to be renamed BYU-Idaho) campus August 16-18. Keynote speaker will be Elder David A. Bednar. Encampment highlights include a welcome banquet, brunch before tours, dinner with music and historical speakers, an awards luncheon, a President's Banquet, and other inspiring and interesting activities.



Early settlers, including Thomas E. Ricks, were sent to the upper valley as the railroad moved north from Utah. Rexburg was founded as a Mormon settlement and was the site of the academy that later become Ricks College and is now to become BYU-Idaho.



Thomas E. Ricks

First home of Ricks College pictured left.



Four bus tours are available; participants must sign up for tours when registering (all tours are led by experienced guides and a light lunch is provided).

- **Tour #1:** Hess Heritage Museum, a wonderful tour of the Dan and Mary Hess ranch, its multiple-building museum, and the beautiful Upper Mesa Falls near Ashton, Idaho.
- **Tour #2:** Teton Flood Museum and the Teton Dam site (a detailed presentation of the collapse of the Teton Dam in 1976 and its effect on the downriver communities).

- **Tour #3:** "From Trappings to Sugar Beets." Visit the sites of the early history and development of the valley.
- **Tour #4:** "Pioneer Irrigation in the Snake River Valley." Visit the sites of great historical importance in this critical development of the area's growth and success.

In addition, Yellowstone and Grand Teton National Parks are nearby, as are Craters of the Moon, Island Park, and many other areas of natural beauty and interest. Special arrangements have also been made for encampment participants to visit the Shirley Wood Art Shops.

REGISTRATION FORM: 2001 NATIONAL ENCAMPMENT, REXBURG, IDAHO, AUGUST 16-18

Member Name: _____ Spouse: _____ Phone () _____ SUP Chapter _____

Address: _____ City: _____ State: _____ Zip: _____

Select 1st & 2nd
Choices

☐ Bus Tour 1

☐ Bus Tour 2

☐ Bus Tour 3

☐ Bus Tour 4

	\$80.00	\$90.00	\$45.00	\$15.00	
	Early Registration*	Late Registration	Saturday Only	Bus Tour	TOTAL
Member:	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____
Spouse:	\$ _____	\$ _____	\$ _____	\$ _____	\$ _____
					\$ _____

Mail Check and Registration form to:

Gail Cazier ■ 582 Gemini Drive ■ Rexburg, Idaho 83440

Phone: (208) 356-3030

*Early registration deadline: July 15, 2001

TOTAL Amount Enclosed: \$ _____

Make Checks Payable to: Rexburg SUP National Encampment

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ENSIGN PEAK

\$10,000 and above

Please send your donations to: Pioneer Magazine, National Society of the Sons of Utah Pioneers, 3301 East 2920 South, Salt Lake City, UT 84109.

The *Pioneer* is published quarterly and is funded from three sources: a subsidy from the SUP organization, subscriptions, and advertising. "The *Pioneer* is not a self-sustaining publication," observes H. Allen Luke, National SUP president. "Costs of producing the magazine are rising, and the national organization has great difficulty covering the costs. But we are also very reluctant to stop publication of such a fine and valuable magazine."

Consequently, the SUP has created an SUP Pioneer Trust Fund, which allows interested individuals to donate any amount of money to preserve and continue the publication of the *Pioneer*. There are no administrative costs charged to this fund; all money collected goes directly to the Pioneer Trust Fund.

"Our intent is to raise sufficient monies that the interest from the trust would cover the necessary costs," explained John Anderson, associate publisher.

Donations, which are tax deductible, can be any amount, and donors will be recognized in every issue of the *Pioneer* in a Pioneer Hall of Fame. "Some of our members have already contributed," Brother Anderson observed. "They are the first of what we hope will be many members of our Pioneer Trust Fund Hall of Fame."

Some individuals have expressed the intent to endow the *Pioneer Magazine* in their family trust or will. If requested, the SUP can offer legal assistance in these matters.

SUP Chapter Highlights

Sons of Utah Pioneer chapters around the country are busy making a difference in their communities as well as fostering a feeling of fellowship among their members. Here are a few chapter highlights.



Recipients of the Twin Peaks Chapter Scholarships.

•Many SUP chapters honor area high school students at this time of year with annual scholarship awards. For years, SUP chapters and members have devoted a great deal of time and energy to building up their scholarship programs.

This year, the **Twin Peaks Chapter** awarded 16 different scholarships, totalling more than \$8,600. Recipients came from several different high schools.

"We are convinced this scholarship program is a most worthwhile program because it gives these high school students an opportunity to get a higher education as well as strengthen their character," noted John H. Morgan, Jr., chairman of the chapter's scholarship committee. "To qualify for a Sons of Utah Pioneer Scholarship, a student must prove in his or her own life that he or she is living up to the same ideals of the original pioneers who came to Salt Lake Valley, including faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage, personal integrity, and a determination to succeed.

"Students must show how they have overcome a major disadvantage in their own lives," Brother Morgan continued. "The only thing we ask of these scholarship recipients is that when they have completed their college education and have become successful in their particular field of interest that they not forget those struggling young high school students who are trying to gain a higher education themselves."

Recipients of this year's Twin Peaks Chapter scholarships are: Adam Gray, Franzella Lavatai, Rachael Dailey, Stephanie Marie Rollins, Joseph Ricks Tingey, Mercedes Elizabeth Reddish, Christina Trujillo, Ebelina Valadez, Ruth Liebschutz, Bethany Jean Tate, Andrea Arnason, Orlando Fernandez, Jeremy Segura, Ryan Ted Adams, Lindsay Fidler, and Ethel Tovar.

The Pioneer Magazine encourages other chapters to submit information about their scholarship programs.

•The **Cotton Mission Chapter** recently memorialized three of its members who passed away. Eddie Porter, John Russon, and Wells Meeks were all honored for their exemplary lives and examples and the contributions they made to both community and family.

During the chapter's meeting, a short life sketch of each man was presented, highlighting their lives as great examples of the life and spirit of modern pioneers.

•Members of the **Jordan River Temple Chapter** recently welcomed Craig Wirth as a featured speaker at a chapter meeting. Mr. Wirth is a well-known television personality, appearing on a local news station and narrating nostalgic trips through Utah history.

In his remarks, Mr. Wirth told a variety of his favorite stories from his series, including stories from a Jewish settlement in Ferron, Utah; an interview with a 99-year-old polygamist; and an interview with a 102-year-old Utah native.

Mr. Wirth, a Montana native, started as a business reporter in California. A University of Utah professor, he is also a published author and has written several histories.

•**Squaw Peak Chapter** members recently enjoyed listening to a presentation by Bruce L. Christensen, senior vice president of Bonneville International Corporation. Mr. Christensen has worked at Brigham Young University and as president and CEO of the nation's Public Broadcasting Service in Washington, D.C. Early in his career, he worked at KBYU-TV and KUED-TV, both Utah stations.

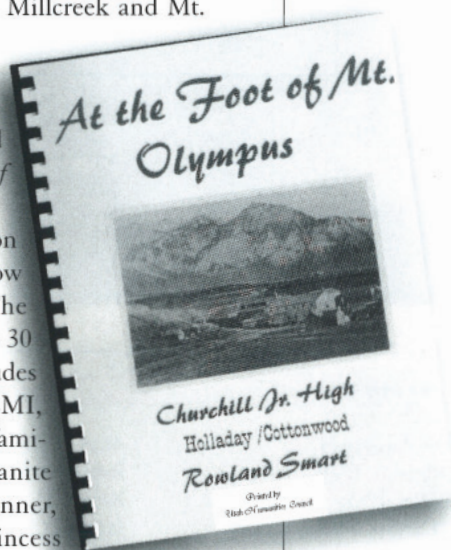
In April, chapter members listened to Lloyd Newell, the voice of the Tabernacle Choir Broadcast.

At the Foot of Mount Olympus

Some excellent histories have been written about the Holladay area and other parts of the Salt Lake Valley, but few have been written about the East Millcreek and Mt. Olympus area. A few years ago, however, students at Churchill Jr. High researched and wrote *At the Foot of Mount Olympus*.

The fourth edition of this history has now been published. The updated supplement is 30 pages long and includes topics such as ZCMI, President Hinckley's family, Dan's Foods, Granite Furniture, O.C. Tanner, Porter Rockwell, Princess Verla Gean Miller, and other families in the area.

The fourth edition includes this supplement and all other updated entries to this community history. Copies may be obtained at the SUP National Headquarters, as well as the DUP office. This edition is \$10 and is not a money-making venture.



HONOR ONE OF YOUR OWN

The Sons of Utah Pioneers would like to honor living members of our organization in the *Pioneer*. We feel that there are many men who contribute a great deal to our organization, and many of these men don't receive recognition for their hard work or efforts.

If you have someone you think deserves this honor, please let us know. Tell us about this person and why you think they should be honored in the *Pioneer* Magazine. Send the information, as well as information (telephone number, address, etc.) on how to contact you, to:

The SUP National Office
Att: Modern Pioneers
3301 East 2920 South
Salt Lake City, UT 84109.

(If you'd like your chapter's activities included in this summary, please send pertinent information to Pioneer Magazine, 3301 East 2920 South, Salt Lake City, UT 84109. You can also e-mail us at sonsofutahpioneers@networld.com.)

Public Welcome!

The SUP encourages the public to use the large Family History Library located in the national SUP headquarters building in Salt Lake City. SUP members, as well as any



other interested individuals, are welcome to visit and learn about what vast family history resources are available in this great library.

The SUP library contains a variety of information about

the pioneers, as well as other ancestors and descendants. The collection is not limited to the pioneer era. Also available are biographies, books, manuscripts, pictures, etc., featuring other historical figures, as well as individuals who are still living. There are also maps of the various parts of the world, maps of Salt Lake City and the surrounding area, and other information.

The library has helpful, experienced staff who are eager to help you learn your way around the library, as well as assist you in any research you are doing. Almost every day the library adds to its collection, so if you think one visit is enough, think again. Most visitors find that every visit yields new and interesting information. Frequent visits also help you become more familiar with the library and what it offers. In addition, the library welcomes donations of books, histories, manuscripts and pictures.

The library is open on Tuesdays, Wednesdays, and Thursdays from 9 a.m. to 4 p.m. and Saturdays from noon to 4 p.m. Parking is free and is handicapped accessible. To reach the library, which is located at 3301 East 2920 South, drive to 33rd South and 33rd East and turn north. Go five blocks, and you'll see the SUP parking lot.

NEW MEMBERS

Gerald W. Anderson
Paul Anderson, BVR
J. Ray Baker, BVR
Paul B. Barton, BVR
Clay Lewis Blackmer, A/L
Howard W. Bradshaw, BVR
Reed Bullen, Jr., TF
Dale G. Callan, SD
G. Dene Carson, GRC
Sheldon LaVon Chappell, PH
Tom L. Davidson
Brett Jorgen Day, LCR
T. Lee Durrant, Mills
Jessy LaMar Earl, BE
Norman L. Eatough, BYU
Thomas R. Egelund, SC
Merle Fisher, USR
Gaylord Gardner, OG/PI
F. Darwin Gravatt, AL
Conrad Grimshaw, BVR
Richard L. Guymon, A/L
Elden E. Hafen, CM
Robin Drew Haight, CC
Howard F. Hatch
Reid Scott Holbrook
Dell James Hollingshead, BVR
Benjamin Davies Horen, SLC
Lyman D. Horen, SLC
Robert Hout
Don A. Huber
Antone P. Hunter, CC
Anthony H. Ivins, CM
Bradford Clive Jaehne, AL
Leo Rulon Jensen, CEN
Chad W. Johnson, BVR
D. Kirk Jones, BVR
Steven D. Kohlert
Sam W. Kersier, BVR

Alan S. Layton, AL
Robert A. LeBaron, BVR
Robert H. Lee, BVR
James L. Lougy, SC
James Franklin Martineau, CM
Darrell H. Matthews, CC
Cyrus McKell, Mills
William Y. Mercer, ER
J. Todd Olsen, TF
Guy W. Price, CC
Fred Lowell Petersen, SD
Raymond Reid Petersen, SLPI
Perry G. Price, LCR
Wayne W. Probst, MTV
Gary B. Riddle, SLC
Dane M. Ross, AL
Michael M. Robinson, SC
Michael Simonds, SC
Earnest Morgan Skinner, Jr., CM
"B" Maurice Smith, SD
Don R. Smith, Mills
Hal Smith, BVR
Roger H. Smith, BVR
C. Brent Stapley, BVR
Kirk Van Leewen, Mills
R. Wayne Wall, BV
Robert Clinton Welker, ER
Craig White, BVR
Wayne L. Widdison, AL
Arthur Davis Williams, GC
Bert C. Williams, SC
Earl C. Williams, GAS
Paul Muritz Wilson, CM
Mike Witt, MTV
William Arthur Wilmpot, GC
William Jack Worlton, Mills
Lynn R. Yates
Kurt L. Young, CM

Chapter Eternal

In loving memory of our SUP brothers who have recently joined their pioneer forbears on the other side of the veil.

Pioneer rejoices in the lives of these good men and extends its sympathies and good wishes to families and loved ones.

David M. Allen
Box Elder Chapter

Sylvester C. Anderson
Member-At-Large

Darro Huhl Glissmeyer
Murray Chapter

Jack Jones
TSC Chapter

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